

THE THURSDAY REPORT

CONCORDIA UNIVERSITY • MONTREAL • VOLUME 1, NUMBER 13 • DECEMBER 1, 1977

Soviet MD to visit

As a result of an agreement reached between Dr. Edmund Enos and Soviet officials after negotiations over a four-year period, Dr. Yakov Kotz will participate in the first Canada-Soviet Symposium on Electrostimulation of Skeletal Muscles, to be held at Concordia December 4-12.

Dr. Kotz, a leading scholar in exercise physiology and neurophysiology of motor control, has developed a new instrument and method for electrostimulation of skeletal muscles that experts believe may turn out to be a major breakthrough.

turn out to be a major breakthrough.

Dr. Enos, who is director of the Institute of Comparative Physical Education here, and who has spent part of four summers studying in Moscow, has said: "Use of the instrument has produced remarkable strength gains in strained and atrophic muscles. If during additional research the same results are achieved, the instrument could be the answer to restoring the health of geriatric patients bedridden because of weak quadricep muscles. Also, Dr. Kotz' instrument has an immense potential in the training of athletics and in rehabilitation from injuries."

Author of more than 120 scientific articles and the texts *Organization of Voluntary Movement* and *Physiology of Man and Regulation of Man's Posture*, Dr. Kotz is chairman of the Department of Physiology at the Federal Institute for Physical Culture and Sports of The Order of Lenin in Moscow.

During his visit here—his first to a western country—Dr. Kotz will lecture and conduct lab and research sessions with the new instrument.

Ideas sought

The faculty association committee struck to study contract merit and promotion is seeking pertinent information and suggestions concerning those issues. Please address in writing your concerns or ideas to: Mair Verthuy, Room H-515, Sir George Campus.



'Boom Boom' cast after evacuation

Ian Westbury

Bomb scare lowers curtain on 'Boom Boom' opening

A bomb scare at Loyola's Chameleon Theatre Tuesday night forced the curtailment of the opening night performance of "In The Boom Boom Room", being presented by Concordia's theatre section.

Shortly after 9 pm, minutes before the start of Act II, an anonymous caller informed a member of the Chameleon's front-of-house staff that a bomb had been placed in the theatre.

Campus security was immediately alerted and an usher announced to a startled audience and cast that everyone was to please take their coats and belongings and leave the theatre immediately: the performance was cancelled. Amidst whispers of "I'm sure this is part of the show" nearly one hundred spectators including drama critics Myron Galloway of the Montreal Star and Julia Maskoulis of The Gazette quietly filed out of the theatre and into the second floor lounge area of the neighbouring Campus Centre. They were joined almost immediately by equally surprised cast members, few of whom had time to change out of costume or to gather their street clothes. Most thought it was a small fire and that they would return to complete the performance when it was extinguished.

"We milled around the lounge for about ten minutes," recounted one cast member. "The cast was then separated from the

audience and sent into the conference room." It was only then that director Joe Cazalet explained to the cast what had happened.

"At 10 pm we were all told to go home. The performance would not continue and we could not go back into the theatre," the cast member continued. The audience, which had remained in the lounge in the hope that the performance would continue, was then addressed by Cazalet. He explained the situation and told the first nighters that their tickets would either be refunded or honoured at the performance of their choice. The play is scheduled to run until Sunday.

At press time, The Thursday Report was unable to determine whether a bomb had been found or what the motive could have been behind the scare.

—Mark Gerson

Take note

The last issue for this term will be published December 8; the first issue of the new year is January 12. Submissions of notices and events taking place in the interval should be in by Monday, December 5 to be included.

Dean French probes secession question

Stanley G. French, Concordia Dean of Graduate Studies, addressed a colloquium on philosophy and law at the University of Sherbrooke on the weekend. Excerpts from his text, "Droit à la sécession" appear below.

Dean French introduced himself as an "anglo-québécois" who in 1968 had decided to leave Ontario and stake his and his family's future in Quebec. Even at that time it had been evident to him, he said, that Quebec was headed for some form of independence. He had been sympathetic to the desire for independence, but as an adherent of "world federalism" he considered the creation of new nation-states regressive. The solution to unjust treatment of French Canadians, he had felt, was not separation, but the suppression of injustice.

The gist of his talk, he said, was to be how he felt nearly ten years later, as an individual, as a member of the anglo-québécois minority, and as a philosopher.

En tant qu'individu

Je considère, a priori, que toute personne, tout individu doit tendre à une autonomie personnelle. Les individus peuvent se regrouper dans un but commun. C'est là d'ailleurs ce qui survient la plupart du temps face à une injustice. Ainsi, jouissant d'une telle autonomie, ou pouvoir d'action, les femmes, les noirs, les canadiens-français, chacun sous sa bannière, formeront-ils bloc dans une cause commune, par exemple dans le cas d'un traitement injuste...

Une deuxième prémissse serait qu'il faut que chaque individu ait un traitement égal, nonobstant le sexe, la couleur ou la langue maternelle. Ces spécifications ne constituent pas une base pertinente justifiant un traitement différencié. Il n'y a aucun doute qu'on a infligé à la minorité canadienne-française un traitement injuste et peu équitable... Cette injustice, ce manque d'équité, se manifeste par l'absence de réseaux scolaires subventionnés par l'état, de facilités linguistiques dans les cours de justice; elle se manifeste aussi au niveau des services, et dans le monde des affaires.

J'ai moi-même tenté l'expérience de visiter Toronto, Winnipeg et Vancouver à titre de franco-québécois unilingue. Au départ, la signalisation dans les artères n'est absolument pas dans ma langue, ensuite, le service dans les restaurants est impossible et l'attitude des gens, la plupart du temps, franchement hostile. Il n'y a même pas Ottawa où je ne me sois senti un parfait étranger.

Troisièmement, la culture franco-québécoise est, sans l'ombre d'un doute, hautement valable et, donc, vaut la peine d'être préservée et sa croissance favorisée. Ceux pour qui la culture franco-québécoise

a une valeur ne peuvent permettre l'immixtion d'autres groupes d'individus (et les Américains en sont certainement!) dans le contrôle des principales institutions.

Donc, en tant qu'individu autonome, je ne puis accepter une situation dans laquelle je serais traité inéquitablement à cause de la langue que je parle. Je n'accepterais pas que les institutions majeures de mon groupe soient contrôlées par un groupe

d'individus dont le gouvernement résulte en injustices flagrantes pour moi. Quand on a tout dit, il ne reste plus qu'à conclure que l'autonomie des franco-québécois est d'abord et avant tout affaire de dignité, de se respecter soi-même.

En tant que membre de la minorité anglo-québécoise

Je suis frappé par le paradoxe qui existe dans la notion de sécession en tant que

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Persecution in Ukraine

Although details of religious and intellectual dissidence in the Soviet Union are fairly well known in the West — the Jews who are not allowed to emigrate and the Sakharovs and the Solzhenitsyns who speak out against their government — there is a segment of the Soviet population whose persecution, while equally intense, is less publicized outside the U.S.S.R.

They are the Eastern Catholics of the Ukrainian Rite and their religion is banned in the Soviet Union. While all religion is frowned upon and actively discouraged, Ukrainian Catholicism is the only religion outlawed by the Soviet government.

Loyola theology professor Russel Moroziuk recently presented a paper on "anti-religious propaganda in the Ukraine" at Cleveland's John Carroll University as part of his ongoing research into the plight of the Ukrainian Catholics.

"Western societies have a misconception about Eastern Christianity," maintains Moroziuk. He says that when we think of Eastern Christianity we tend only to think of the Russian Orthodox Church when we should also think of the Ukrainian Orthodox Church. Although the roots of the two are similar, they each developed along distinct national and linguistic lines and the result has been two different religious practices and traditions.

Why is the Soviet government so intent on destroying Ukrainian Catholicism? According to Moroziuk, it is simply a matter of fear.

The Ukraine has 56 million people, most of whom share a common language, religion and tradition. The resultant nationalist feelings worry the Soviets because much of the country's economy is based in this region, the "breadbasket" of the Soviet Union. The area is also rich in mineral resources and has most of the country's hydro-electric development.

"The religion is a means of sustaining Ukrainian nationalism," admits Moroziuk. It uses the Ukrainian language and creates a feeling of unity among Russian Ukrainians. For a government attempting to

"denationalize and de-language" the U.S.S.R.'s constituent republics, any organization that encourages nationalist sentiment in the Ukraine is a natural target for mistrust.

The Soviet campaign against the Ukrainian Catholic Church is a bitter one which has forced bishops, priests, nuns and the faithful underground. Men and women are regularly imprisoned under article 62 of the criminal code: "anti-Soviet propaganda". They are sent to concentration camps, forced labour camps and psychiatric wards where they are often tortured, mentally and physically. Dr. Moroziuk tells of prisoners forced to eat live frogs and of men stripped, put outside in the cold and "baptized" with ice-cold water. He also tells of a priest who was hanged from a tree but whose death was made to look like a suicide brought on by his religious beliefs.

There is some work going on to publicize the persecution. A special workshop on "Soviet Persecution of Religion in Ukraine" was held in Cleveland last spring and an "International Symposium on Religious Liberty in Ukraine" is tentatively scheduled for next year at London's Royal Institute of International Affairs. Michael Bourdeaux's Keston College in London has also been active in the study and publicizing of religious persecution and prepared a list of jailed religious dissidents, including Ukrainian Catholics, for the Belgrade Conference.

The most unfortunate aspect of the whole tragedy, claims Moroziuk, is that there is no concerted effort on the part of the Ukrainian communities outside the Soviet Union, estimated at 2 million strong, to bring attention to the suffering of their fellows in the U.S.S.R.

"The Ukrainian religious community in the free world is not very organized," says Moroziuk. "There is also division between the old and the young, divisions along religious and nationalist lines and a bit of apathy."

— M.G.

Sam Blum

Study space augmented

The University will be opening the two Hall Building fourth floor study rooms and the Science and Engineering Library for study purposes on Sundays from 1:30 pm to 6:00 pm, Vice-Rector Graham Martin announced Tuesday.

This will supplement the Norris Building study facility, which will be open from 10:00 am to 6:00 pm. These openings are subject to the following conditions:

1. The Hall Building will only be open to Concordia students. Students must present an I.D. card at the front desk.
2. Students are expected to make use of the

study facilities on the fourth floor, tenth floor and the Computer Centre facility on the ninth floor only. Students found in other parts of the building without good reason may be evicted summarily.

3. Facilities are open for study purposes only. No library services such as Circulation or Reference will be provided.

4. It should be noted that no cleaning services will be provided and that air conditioning will be on a restricted basis. Students are therefore requested to keep the place neat and tidy.

combined Sir George Williams-Loyola dance was such a success that it is certain it will become an annual affair.

The fun will get underway at 8 pm in the Hingston Hall dining room on the Loyola campus. There will be a midnight buffet and Hans Stumpf and his orchestra will keep your toes tapping until 2 am.

Tickets at \$10 per person will not be sold at the door but are available in advance from Lynne McMartin (4211), Ron Allan (4322) and Bill Raso (4336) at SGW and from Larry Talbot (289), Ken Corrigan (373), Cathy Hughes (552) and Kathey Carroll (367) at Loyola.

Half of the 300 tickets are already sold, so get yours soon!

Amnesty art

The Montreal group of Amnesty International will be holding a pre-Christmas auction of original paintings, drawings and prints by well-known Quebec artists. The auction will take place on Thursday, December 8, 1977, at 8 pm, at Galerie Média, 970 Rachel Street East.

Some sixty artists including such well-known names as Alfred Pellan, Léon Bellefleur, Marian Scott, Ghitta Caiserman-Roth, Richard Lacroix, Marcelle Ferron, Moe Reinblatt, Eudyce Garmaise and Claude Tousignant have donated their works. Proceeds of the auction will help support the Quebec section's work on behalf of prisoners of conscience in South America, the Eastern Bloc and Third World countries.

Amnesty International recently gained world-wide attention by becoming the first organization to be awarded the Nobel Peace Prize. It was founded in 1961 by a British attorney, as a non-political organization dedicated to the protection of human rights. It now has national sections in 35 countries and affiliated members in 78 more. In Quebec, there are approximately 1000 members belonging to six groups.

McPherson to west

Effective November 28, 1977, Mr. Frank Papineau, in addition to his present duties as Director of Physical Plant, SGW campus, will be responsible for the Physical Plant, Loyola campus, replacing Mr. Charles N. McPherson who is leaving the University to reside in Western Canada.

Christmas dance set

Christmas is only a few weeks away and what better way to get in a festive mood than by celebrating the holiday season with your colleagues from both campuses. You'll have that chance on December 10 at the second Concordia faculty and staff Christmas dance.

Dance organizers tell *The Thursday Report* that last year's experiment with a

THE THURSDAY R:

Published weekly during the academic year by the Information Office, Concordia University. Submissions welcome. Sir George campus: Bishop Court room 211, 879-8497; Loyola campus: Administration Bldg. room 105, 482-0320 loc. 689.

Editor: Ginny McCormick

Contributors: Christy McCormick, Mark Gerson.

Guerrilla expert here this week

Gérard Chaliand, world renowned expert on guerrilla warfare in the Third World, will speak at Concordia Friday, December 2.

Dr. Chaliand's talk, accompanied by a film he made of the Eritrean guerrillas in Northern Ethiopia, is scheduled for 10:45 am Friday in room 435 of the Henry F. Hall Building.

His talk, entitled *The Battle for Eritrea*, will be an analysis of the revolutionary movement and the current war in the strategic Horn of Africa.

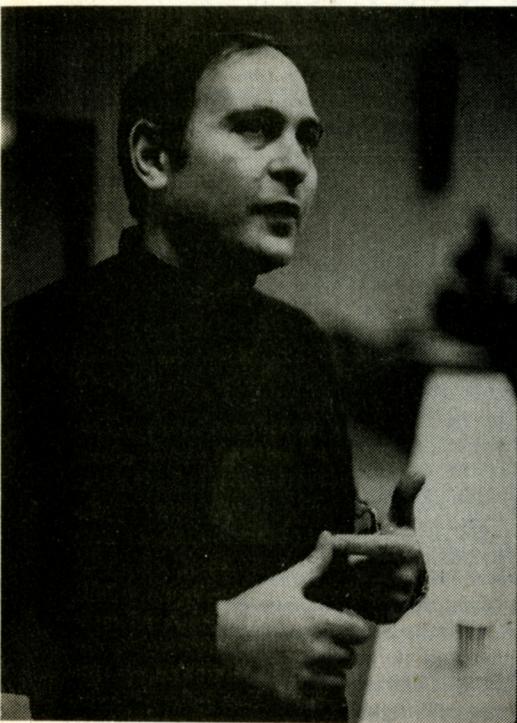
A leading French specialist in the study of modern revolutions, Dr. Chaliand has recently returned from two months in the field with the Eritrean guerrillas studying the power politics in this area of Africa.

Dr. Chaliand's books include *Revolution in the Third World: Myths and Prospects* (Viking, 1977), *Peasants of North Vietnam* (Penguin, 1970) and *Armed Struggle in Africa* (Monthly Review Press, 1969).

Dr. Chaliand has completed field studies with guerrilla groups in Africa, the Mid-East, South East Asia, Latin America and in Yugoslavia and Bulgaria.

He has lectured at Princeton, Harvard, Yale, UCLA, MIT, McGill and Sir George Williams University.

MIT's Noam Chomsky said of him: "As a student of comparative revolutionary movements, he has no peer, to my knowledge."



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solution aux injustices ou moyen pour conserver, désir légitime, une culture valable. Par exemple, si la sécession est vraiment la meilleure solution, les Québécoises devraient, à mon avis, former leur propre mouvement indépendantiste. Les injustices auxquelles les femmes sont soumises sont-elles de moindre valeur, de moindre importance que celles touchant les canadiens-français?

De plus, si le peuple canadien-français possède le droit de disposer de lui-même, le droit de s'autodéterminer et de choisir son propre régime politique, à partir de quelle rationalisation peut-on nier ce droit aux anglo-québécois? Et si les anglo-québécois peuvent jouir de ce droit, pourquoi pas les francophones de l'Île Bizard?

Selon Jacques Brossard, les Canadiens-anglais du Québec ne possèdent pas le droit de disposer d'eux-mêmes parce qu'à l'heure actuelle, ils ne forment pas "un groupe national distinct, ayant sa propre langue, sa propre culture, ses propres institutions et sa propre histoire (ou, plus simplement, sa propre culture)". Il faudrait en deuxième lieu qu'ils aient conservé une conscience collective et qu'ils aient la volonté de s'affirmer en tant que peuple distinct. Il faudrait enfin qu'ils aient acquis une certaine 'dimension politique' au sein du Québec. Bref, il faudrait qu'ils constituent un 'peuple'..." 1

En tant que philosophe

Le tour de force intellectuel de Brossard éveille le philosophe en moi... Brossard partage manifestement mon inquiétude, qui base plutôt son argument sur une conscience collective, une volonté du peuple.

Ce qui m'amène à rétorquer que l'on peut dire que le choix collectif est obtenu en accord avec la règle décrétant que "le choix de la majorité détermine le choix collectif final".

Si l'on s'en tient à cette théorie, l'application du principe d'autodétermination peut être neutralisée (ou encore biaisée) par l'absence de moyens adéquats pour enregistrer les choix individuels, ou par l'absence d'une règle susceptible de traduire de manière satisfaisante l'ensemble des préférences individuelles en choix collectif. Le premier obstacle peut être surmonté à l'aide du plébiscite qui enregistre les préférences individuelles. Mais comment fixer la règle appropriée pour déterminer le genre de choix collectif auquel on voudra s'arrêter?

Supposons le cas où un choix national est à faire, la règle étant que "le choix de la majorité déterminera le choix collectif". Si les résultats d'un référendum postérieur devaient indiquer que 55% de la population

a opté pour la politique A, et 45% pour la politique B, ce serait se fourvoyer que d'en conclure que la nation, en tant que telle, s'est prononcée pour la politique A. Néanmoins, la nation, le peuple selon la règle régissant l'interprétation de l'ensemble des préférences individuelles en choix collectif aurait manifestement choisi la politique A. Une règle différente, "les 2 / 3 d'un choix majoritaire déterminant le choix collectif", aurait amené un choix national différent dont, pourtant, la réparation des préférences individuelles fut demeurés inchangée. Il est donc indubitable que le phénomène d'autodétermination nationale est nettement tributaire d'un tel facteur, qui lui échappe au contrôle véritable de la nation elle-même.

Deuxième supposition, celle où une population en particulier a été reconnue en tant que nation et où un plébiscite est prévu dans le but précis de déterminer si cette dite nation désire se constituer en état autonome, souverain. En ce cas, les autorités responsables de l'établissement d'une règle susceptible d'interpréter l'ensemble des préférences individuelles et de les convertir en choix collectif ne peuvent déterminer une telle règle que dans l'arbitraire le plus complet. En effet, manifestement, aucune règle ne sera jamais idéale. Si "l'unanimité" est choisie, une voix dissidente suffirait pour contrecarrer les plans de la grande majorité. Si on opte pour la "majorité", il en résultera que la moitié de la population sera obligée de vivre un choix politique non voulu. Pour ces deux règles comme pour quelqu'autre, il n'existe aucune justification *a priori*, et les gens, les populations directement impliquées, n'ont véritablement aucune voix au chapitre dans quelque décision que ce soit.

Face à un tel choix, les dissidents peuvent très bien refuser toute allégeance à la décision résultant du choix, prétendant, non sans raison, que ceux qui en sont les vainqueurs (de tel ou tel plébiscite ou référendum), n'ont aucun droit moral à l'allégeance de qui que ce soit.

Les individus, ou les groupes d'individus revendiquent des droits...

Mais revendiquer un droit, c'est en appeler d'une règle. Quand on a dit que X a un droit quelconque à R, on implique qu'il y a une règle qui, appliquée au cas de X, imposera le devoir à quelqu'autre personne de faire, ou de permettre R. Les règles dont on en appelle sont prescrites; ce ne sont pas des lois naturelles. Si X a un droit, il peut en faire usage ou non, selon son choix, sa volonté. Une femme peut avoir le droit à l'avortement et décider de ne pas utiliser ce droit et de porter sa grossesse à terme.

La règle invoquée peut avoir été consignée dans la loi, ou peut n'être que simple convention. Si la règle est une loi, ce peut être une loi d'état ou une loi internationale. Les lois internationales, celles d'un état et la règle conventionnelle,

peuvent être ou ne pas être sanctionnées, et les sanctions peuvent être ou ne pas être utilisées.

Quand un franco-québécois réclame le droit à la sécession, à quel type de règle s'en réfère-t-il? En tous cas, certainement pas à une loi canadienne. La constitution canadienne n'autorise nulle part la sécession des états provinciaux. Un peuple fonctionnant à l'intérieur d'un état peut prétendre à des droits inclus dans la constitution de cet état. Dans le cas d'un peuple réparti entre deux états, chacun de ces derniers assure à la fraction de la nation qu'il régit des droits spécifiques à chaque état. Les peuples ou nations, ne bénéficient cependant pas de tels droits en tant que peuples mais plutôt en tant qu'habitants de tel état. Les droits d'une nation peuvent être stipulés dans la constitution d'un état. Par exemple, en Union Soviétique, il est clairement énoncé dans la constitution que chaque nation peut se séparer à volonté. Il est cependant improbable qu'aucune des nations formant l'Union des Républiques Socialistes Soviétiques puisse, de fait, se prévaloir de ce droit, mais en présumant que cela soit réalisable, nous aurions là un exemple de droit national. Dans le cas d'une nation formant état autonome, on peut parler de certains droits, quels qu'ils soient, au niveau international. Il semble toutefois plus juste de désigner ces droits de droits de l'état plutôt que droits de la nation. Car les droits de l'état resteraient les mêmes, que cet état soit composé d'une ou de plusieurs nations.

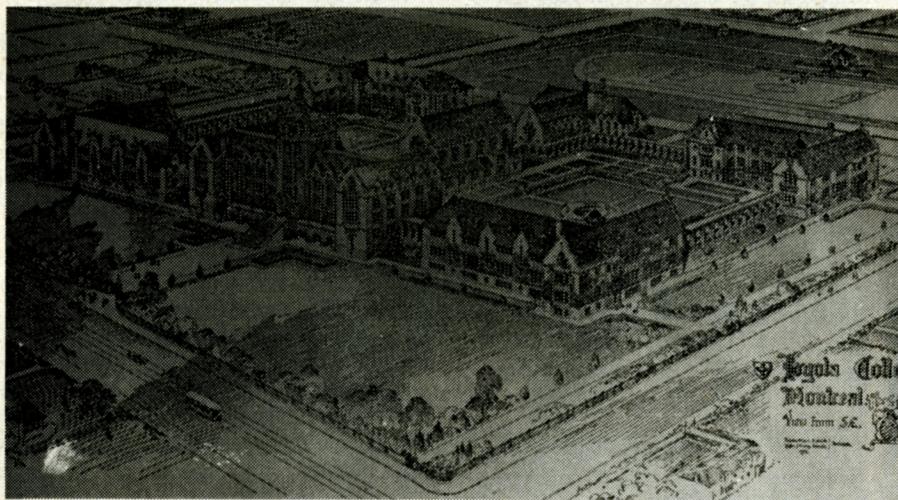
Le principe d'autodétermination ne semble s'intégrer à aucune législation: premièrement, à cause de son caractère universel, et du droit qu'il attribue à toute nation inconsidérément des frontières des états, ou des systèmes juridiques d'un état. De même, le droit international ne peut l'accepter, n'étant pas fondé sur la reconnaissance de la souveraineté des états tels qu'ils s'étaient présentement sur la mappemonde. Malgré ce point négatif, des tentatives ont été faites pour intégrer ce principe d'autodétermination des peuples sur l'échiquier international. Ces efforts de conciliation originent, particulièrement des Nations-Unies. En général, ces tentatives ont cependant enregistré des succès mitigés.

Selon Jacques Brossard, "le peuple canadien-français possède le droit de disposer de lui-même..." Mon argument est que la législation internationale là-dessus est équivoque. Et même, en autorisant l'interprétation qu'en donne Brossard, il n'existe aucun décret à cet effet. La règle est non-exécutoire.

Lors de sa dernière visite en France, René Lévesque a mentionné le droit divin qu'ont les Québécois à décider de leur propre destinée. Je doute que personne ici, ne prenne cette déclaration au sérieux. Pas même Lévesque! (Encore moins Lévesque!)...

¹ Jacques Brossard, *L'Accession à la souveraineté et le cas du Québec*. Montréal: Les Presses de L'Université de Montréal, 1976, p. 721. Voir aussi, p. 85f., p. 305, p. 719.

Loyola admin. building marks 50th



The 1913 architects' plans for Loyola College called for a series of buildings clustered around two quadrangles and joined by cloisters.

When Loyola's Administration Building was completed fifty years ago, the rector of the time, Father Erle Bartlett, S.J., must have breathed a deep sigh of relief. It had been fourteen years — three rectors and one acting rector before Bartlett — since work on the building had begun as part of an ambitious plan to develop part of the fifty acres of farmland that comprised Loyola College's new home.

Plans were prepared in 1912 by architects Peden and McLaren for a group of buildings clustered around two quadrangles. The plan, following what the architects described as "the modern English tendency towards separate buildings for each department", called for the buildings to be in a Tudor early Renaissance style of "English Collegiate Gothic". The walls, according to Loyola's historian Tim Slattery, "were to be of brick, faced with matte surface Greendale bricks, trimmed with Indiana limestone or terra-cotta and set upon a base of Montreal limestone."

In 1925 the Refectory and High School buildings were complete, but the Administration Building still lacked two storeys and the tower. Note the lighter brick colour above the first floor of the wings

Well, as Robert Burns (the poet not the cabinet minister) once said, "the best laid schemes o' mice and men gang aft a-gley" and Rector Father Thomas MacMahon's dreams in English Collegiate Gothic never completely left the architects' drawing board.

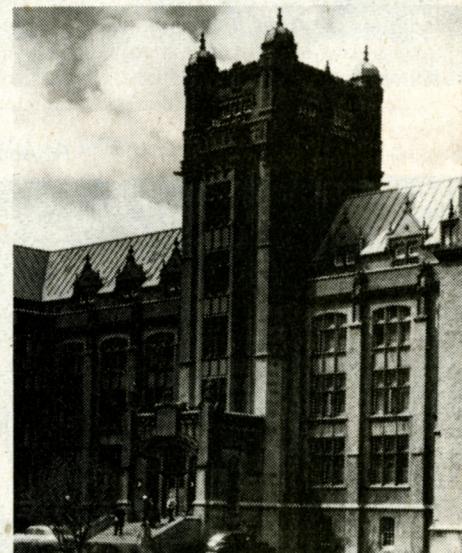
Ground was broken for three of the buildings on September 23, 1913 and by Christmas the concrete work for the foundations of the Junior (today's high school), Refectory and Administration buildings had been completed. Construction above the foundation level, however, was delayed until June 1914 and when war broke out two months later, plans were again disrupted.

By summer 1916, the Junior and Refectory buildings were finished but the Administration Building, says Slattery, "was left in a squat and disagreeable shape." The problem was money; there simply wasn't enough. Father MacMahon's excellent but expensive taste which resulted in such luxuries as the solid oak

and the second floor of the central part of the Administration Building. This is where additions were made to the buildings in 1921.

doors of linen-fold design on the main floor of the Administration Building and the high ceilings, ornamented beams, large leaded glass windows and red English quarry floor tile of the dining rooms had seriously eroded the College's building funds. The towerless Administration Building of 1916 consisted of two floors in the central part of the building and one floor in each of the wings.

Loyola's first fund drive, undertaken in 1919, brought nearly \$300,000 to the College coffers and provided enough money to add one story to the central part of the Administration Building and two storeys to each of the wings. By 1921 the structure had reached a uniform height of three storeys.

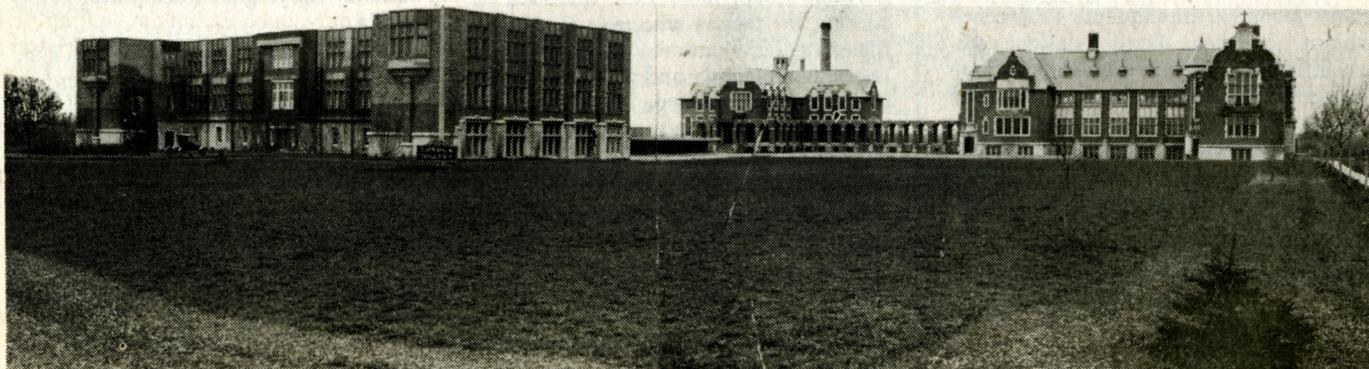


The Administration Building

There it remained, in a state of "uninspired flatness", for the next six years until the building was finally completed with the addition of the last two floors and the tower.

The three buildings that stood on the old Décary farm in 1927 were all that would ever be realized of the imposing plan envisioned by Rector MacMahon fourteen years earlier.

— Mark Gerson

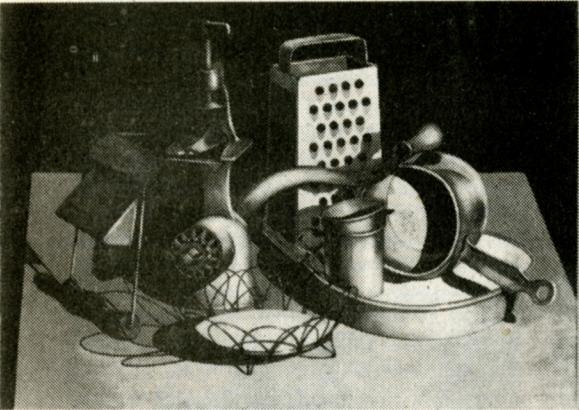


Works from Assoc. Fine Arts Dean Edwy Cooke's exhibit in the Galleries till Dec. 6

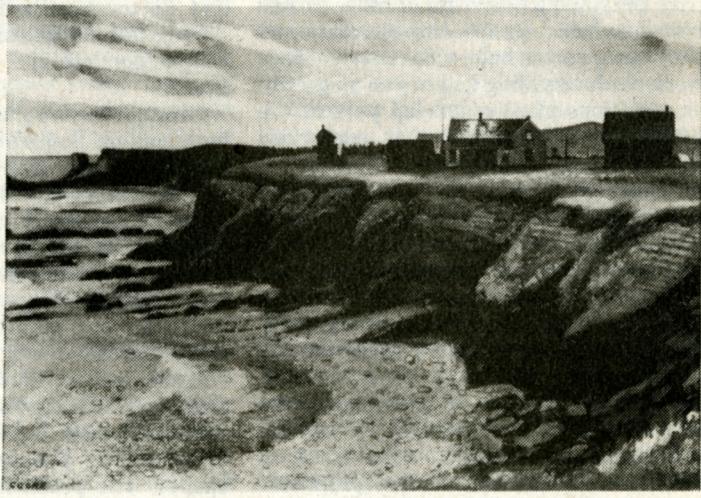
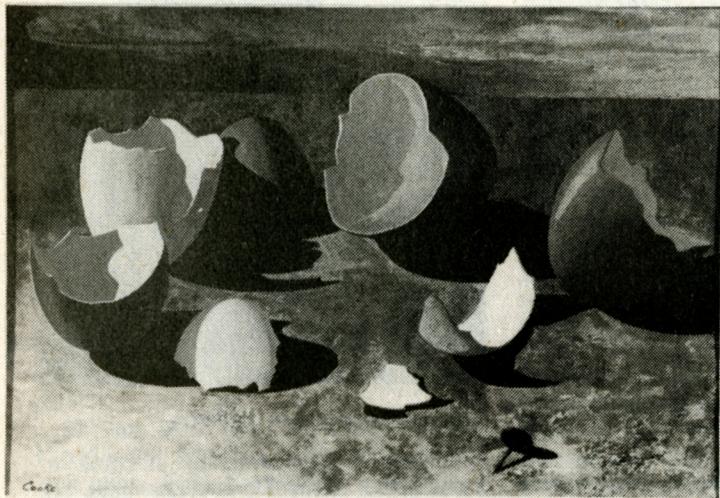
Sailing II [Regatta Day], 1954-55.

Cooke's tour

Kitchen Arrangement, c. 1958.



Paysage des Oeufs, c. 1955.



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Conclusion

...J'en déduis qu'il nous faut trouver et mettre de l'avant une solution de rechange qui permette aux individus et aux groupes d'individus de se réaliser, de manière autonome, sans pour autant ajouter ad infinitum au nombre présent des états-nations lesquels impliquent l'existence d'armées absurdes, d'une aviation commerciale absurde, et autre attirail étatique de cet acabit. Ce qui importe vraiment pour l'autonomie des canadiens-français, c'est un contrôle effectif des principales institutions. Advenant le cas où la majorité canadienne refuse la pratique d'une telle

autonomie, alors et alors seulement, la minorité se doit de revendiquer le contrôle de sa propre destinée. Non pas à cause de

quelque droit d'origine mystérieuse, mais sur la base, plus pragmatique, d'une continuité, et dans le respect de soi-même.

Don't throw anything out!

Audio-visual head Ben Queenan is looking for people who may be hiding historical light under a bushel. Films, tapes, photographs and the like recording Loyola, Sir George and Concordia yesteryears can fade to oblivion if neglected. Queenan and his team want to give future historians and archivists

a boost by copying as much material as possible.

A recently uncovered rusty film can yielded colour film of Loyola campus scenes prior to the construction of the Campus Centre. Help write a page of history. Contact Ben Queenan at 879-8012; H-335.

THIS WEEK: 2

from page 8

Georges Filotas, Official Interpreter of the Inuit People. At Monchanin Center, 4917 St. Urbain, phone 288-7229.

END-OF-CLASSES BASH: With Jason, Stan & Co., at 8 pm in Guadagni Lounge. Admission 75 cents.

GARBAGE BOWL DANCE: In aid of the MacKay Centre and charity projects of the Montreal Westward Rotary Club. From 8 pm - 2 am in Hingston Hall cafeteria. Music by Smokin Road. Admission \$2.

CAMPUS CENTRE: Disco Pub with Wild Willy from 8 pm.

Saturday 3

CAMPUS CENTRE: Centre Pub open from 8 pm. No entertainment.

THEATRE: See December 1.

Sunday 4

THEATRE: See December 1.

CULTURES IN CONTACT-CONFLICT: Last in a series of lecture-seminars dealing with the Royal Commission on Bilingualism and Biculturalism given by Dr. Jaroslav Rudnyckyj at 3:30 pm in Vanier Auditorium. Admission is by voluntary contribution.

Monday 5

OLD MONTREAL XMAS CRAFT FAIR: In Guadagni Lounge, 9 am - 5 pm. All Concordia students wishing to participate should contact Earl Tucker, 484-0654.

CAMPUS CENTRE: Final Homegrown Music Coffee House of the term. "Average Short Band" is featured. From 8:30 pm.

Tuesday 6

ART WORKSHOP: Colour techniques and demo, 6 pm at 7308 Sherbrooke West. Info: Ext. 207.

LAST DAY OF CLASSES FOR FIRST TERM.

OLD MONTREAL XMAS CRAFT FAIR: See December 5. CAMPUS CENTRE: Last Day of Classes Double Disco with Wild Willy and Jason, Stan & Co. from 8 pm.

Wednesday 7

LOYOLA FILM SERIES: At 7 pm "Seven Women" (John Ford, 1966) with Anne Bancroft, Sue Lyon, Margaret Leighton. At 8:45 pm. "Donovan's Reef" (John Ford, 1963) with John Wayne, Lee Marvin, Dorothy Lamour. Each film \$1, in F.C. Smith Auditorium.

CAMPUS MINISTRY: Final Anglican Eucharist for 1977 at 12:15 pm in HH-150.

CUSO: General Information meeting and film on development and job opportunities in the Third World at 8 pm, 4824 Cote des Neiges. Info: 735-4561.

Friday 9

CULTURAL GROUPS & THE QUEBEC SCHOOL SYSTEM: At 8 pm, "On Mexico", with Rafael Legaria. Monchanin Center, 4917 St. Urbain, phone 288-7229.

CAMPUS CENTRE: Disco Pub from 8 pm with Friendly Giant.

Notices

CANADA MANPOWER CENTRE (LOYOLA): New employers on campus — Systems Dimension Ltd.; Ford of Canada; Texaco; IBM (Toronto); Great West Life. See bulletin board for details.

WEEKEND SKI TRIP: Ski trip to Smugglers' Notch December 16-18. Cost is \$60, including skiing, transportation, accommodation, etc. Half must be paid as soon as possible, the balance by December 5. Info: Intramural Office, Room 9, Sports Complex, phone 482-0320, ext. 738.

LACOLLE STUDY WEEKEND: December 9-11. Lacolle Centre, 2492 West Broadway, phone 482-0320, ext. 344 or 494.

LOYOLA STUDENT SENATE: The Senate is looking for full-time students interested in becoming members of the Loyola Senate. Please leave your name and number with the LSA secretary at 6931 Sherbrooke West.

CAMPUS CENTRE HOLIDAY HOURS: Quiet Bar closed December 5 to January 10. Games Room open from noon to 6 pm, December 5-16.

VOLUNTEERS FOR THE BLIND: Two volunteers are needed to help young adults from the School for the Blind enjoy bowling. Also, Big Brothers are wanted for blind children at the School. Call Steve Sims at 484-4095 or Pierre Lafontaine at 697-1440.

LEARNING CO-OP: The Kabbalah programme will be happening in the second term. The first three dates are January 23, and February 13 and 20, all at 7:30-10 pm in the Canadian Room, Hingston Hall, Loyola campus. There are 5 spaces left in the programme. Info: Irene, Dean of Students Office, AD-135, phone 482-0320, ext. 343.

PROGRAMME DEVELOPMENT SECTOR: "Getting in Touch" — to help you improve the quality of your interpersonal relationships. 1½ hours week, 9 weeks, 2nd term. "Maleness" — A six-week group experience for men designed to examine and re-evaluate what it means to be a male in today's society. For both programs, contact Irene, Dean of Students Office (Loyola), AD-135. Phone 482-0320, ext. 343.

AWARDS AND SCHOLARSHIPS

Scholarships and Awards with deadlines January 1 to 31. More information available in the Guidance Information Centre, H-440, Sir George Williams Campus.

UNIVERSITY OF ALBERTA. Isaak Walton Killam Memorial Scholarships. January 1.

LADY DAVIS FELLOWSHIP TRUST. Awards for study, research or teaching at the Hebrew University of Jerusalem and the Technion-Israel Institute of Technology. January 1.

ZONTA INTERNATIONAL. Amelia Earhart Fellowships for Women. January 1.

GREATER MONTREAL COUNCIL OF ARTS. Grand Prize for Literature. January 10.

INSTITUTE OF PUBLIC ADMINISTRATION OF CANADA. Research grants, January 11.

QUEBEC. MINISTRY OF EDUCATION. Interprovincial Second-Language Monitor Program. January 13.

SPECIAL LIBRARIES ASSOCIATION. Scholarship Program. January 15.

CANADIAN POLITICAL SCIENCE ASSOCIATION. Parliamentary Internships. January 16.

OXFORD UNIVERSITY. WOMEN'S COLLEGES. Talbot Research Fellowship. January 16.

RALSTON PURINA CO. Food Science Graduate Fellowships; Research Fellowships in Animal Science. January 16.

UNIVERSITY OF MANITOBA. J.W. Dafoe Graduate Fellowship. January 19.

CANADA. DEPARTMENT OF NATIONAL HEALTH AND WELFARE. DEVELOPMENTAL PROGRAMS.

WELFARE GRANTS DIRECTORATE. National Welfare Fellowships. January 31.

NUFFIELD FOUNDATION. Travel Grants. January 31.

P.E.O. SISTERHOOD. International Peace Scholarship Fund. January 31.

ST. ANDREWS UNIVERSITY. McEuen St. Andrews Scholarship Fund. January 31.

UNIVERSITY OF SASKATCHEWAN. INSTITUTE FOR NORTHERN STUDIES. Northern Scholarships and Faculty Grants. January 31.

CANADA COUNCIL. Aid to Artists: Short Term Grants; Project Cost Grants; Travel Grants. Anytime.

THIS WEEK: 1

Sir George campus

Thursday 1

CONSERVATORY OF CINEMATOGRAPHIC ART: "Dr. Jack" (Fred Newmeyer, 1922) with Harold Lloyd and "For Heaven's Sake" (Sam Taylor, 1926) with Harold Lloyd, Jobyna Ralston and Noah Young at 7 pm; "Steamboat Bill Jr." (Charles F. Reisner, 1928) with Buster Keaton, Ernest Torrence and Tom Lewis at 9 pm in H-110; \$1 each.

PART-TIME STUDENTS' AFFAIRS OFFICE: The P.T.S.A. is hosting the last in its series of "Rap Sessions" with the faculties next week. All part-time students in the Faculty of Engineering are invited to share academic concerns and discuss courses, studies, etc. with Dr. J.C. Giguere, Asst. Dean, at 8 pm in H-603. Coffee will be available.

WEISSMAN GALLERY: Edwy Cooke — Recent Watercolours, until Dec. 6.

GALLERY ONE: A Retrospective Exhibition, until Dec. 6.

GALLERY TWO: Advanced Drawing — Fine Arts Students, until Dec. 6.

ARTS & CRAFTS SALE: On the mezzanine, 10 am - 10 pm.

Friday 2

CONSERVATORY OF CINEMATOGRAPHIC ART: "Feet First" (Harold Lloyd, 1930) with Harold Lloyd, Barbara Kent and Robert Mowade at 7 pm; "The Great Dictator" (Charles Chaplin, 1940) with Charles Chaplin, Paulette Goddard, Jack Oakie and Reginald Gardiner at 9 pm in H-110; \$1 each.

CENTRE FOR INTERDISCIPLINARY STUDIES: Prof. Mark Adams, Dept. of History, Univ. of Pennsylvania speaks on "Science and Revolution: Kol'tsof and his institute of experimental biology, 1900 to 1940" at 2:30 pm in H-769.

ARTS & CRAFTS SALE: On the mezzanine, 10 am - 10 pm.

HUNGARIAN STUDENTS' ASSOCIATION: Reception at 8 pm in H-651.

Saturday 3

CONSERVATORY OF CINEMATOGRAPHIC ART: Children's series — "The Prince and the Pauper" (Don Chaffey, 1962) with Guy Williams, Laurence Naismith and Donald Houston at 5 pm in H-110; 75 cents.

CONSERVATORY OF CINEMATOGRAPHIC ART: "The Freshman" (Sam Taylor, 1925) with Harold Lloyd, Jobyna Ralston, Brooks Benedict and James Anderson at 7 pm; "My Favorite Blonde" (Sidney Lanfield, 1942) with Bob Hope, Madeleine Carroll, Gale Sondergaard and George Zucco at 9 pm in H-110; \$1 each.

MUSIC: The Classical Duo of Montreal with Eric Wilner, flute and Davis Joachim, guitar in works by John Dowland, Leonardo Vinci, Fernando Carulli, Anton Diabelli, Francesco Molino, Franco Margola and Jacques Ibert at 2:30 pm in H-110.

Sunday 4

C.B.C. CONCERT SERIES: Dalart Trio — Haydn, Ravel and Brahms at 4:30 pm in H-110; free tickets are available on a first come first served basis at the Information Desk, Hall Bldg., 1455 de Maisonneuve Blvd. W.

ENGLISH DEPARTMENT'S GRADUATE PROGRAM: Special information session at 8:30 pm in H-651, Hall Building.

Monday 5

CONSERVATORY OF CINEMATOGRAPHIC ART: "Quai des Brumes" (Marcel Carné, 1938) with Jean Gabin, Michèle Morgan, Michel Simon, Pierre Brasseur and Aimos at 8:30 pm in H-110; \$1.

CAMPUS MINISTRY: Christmas music on the mezzanine, 3:15-6:15 pm.

Tuesday 6

CONSERVATORY OF CINEMATOGRAPHIC ART: "The Big Sky" (Howard Hawks, 1952) with Kirk Douglas, Dewey Martin, Elizabeth Threatt and Arthur Hunnicutt at 8:30 pm in H-110; \$1.

CAMPUS MINISTRY: Christmas music on the mezzanine, 3:15-6:15 pm.

Wednesday 7

CONSERVATORY OF CINEMATOGRAPHIC ART: "The Thirty-Nine Steps" (Alfred Hitchcock, 1935) with Robert Donat, Madeleine Carroll, Godfrey Tearle and Helen Hayes at 8:30 pm in H-110; \$1.

Thursday 8

CONSERVATORY OF CINEMATOGRAPHIC ART: "Girl Shy" (Fred Newmeyer & Sam Taylor, 1924) with Harold Lloyd, Jobyna Ralston, Carlton Griffin and Richard Daniels at 7 pm; "A Night in Casablanca" (Archie Mayo, 1946) with Groucho Marx, Harpo Marx, Chico Marx, Lisette Verea and Charles Drake at 9 pm in H-110; \$1 each.

Friday 9

CONSERVATORY OF CINEMATOGRAPHIC ART: "Hot Water" (Sam Taylor & Fred Newmeyer, 1924) with Harold Lloyd, Jobyna Ralston and Josephine Crowell and "Safety Last" (Sam Taylor & Fred Newmeyer, 1923) with Harold Lloyd, Mildred Davis and Bill Strother at 7 pm; "The Floorwalker" (1917) with Charles Chaplin and "Million Dollar Legs" (Edward Cline, 1932) with W.C. Fields, Jack Oakie, Andy Clyde and Ben Turpin at 9 pm in H-110; \$1 each.

WEISSMAN GALLERY, GALLERY ONE & GALLERY TWO: Peter Kolisnyck: Recent work (Organized by the Art Gallery of Ontario), until January 10.

Concordia-wide

Friday 2

FINE ARTS FACULTY COUNCIL: meeting at 9:30 am in H-769.

ARTS AND SCIENCE FACULTY COUNCIL: Meeting at 2 pm in AD-128.

Saturday 3

ATHLETICS: Centennial Tournament games at 1 and 3 pm. consolation and championship.

Loyola campus

Thursday 1

THEATRE: "In The Boom Boom Room", by David Rabe, runs through December 4 at 8 pm in Loyola's Chameleon Theatre. Tickets are \$2, \$1 for students and senior citizens, available at the Information Desk, Hall Building, SGW campus, from 9 am to 4 pm until December 3, and at the theatre box office. Info and reservations, 482-0789 or 879-2852.

ATHLETICS: Recreational Badminton cancelled tonight (7-10 pm).

Friday 2

THEATRE: See December 1.

CULTURAL GROUPS & THE QUEBEC SCHOOL SYSTEM: At 8 pm. "On the Inuit of Nouveau-Québec" with *continued page 7*

Send events listings and notices for Loyola to Louise Ratelle, AD-105, 482-0320 loc. 689; for Sir George to Maryse Perraud, BC-213, 879-8499, no later than Monday noon prior to Thursday publication.
